"Words : ra $!Wi Aiy0^*«»« **iroifia&**
things, which are said to be done by nature, are indeed done by Divine art —

11. Notwithstanding which, we are to take notice in the next place, that as nature is not the Deity itself, but a thing very remote from it, and far below it, so neither is it the Divine art^ as it is in itself pure and abstract, but concrete and embodied only ; for the Divine art considered Iff Itself, is nothing* but knowledge, understanding, or wisdom in the mind of God. Now knowledge and understanding, in its own nature, is *Kixppurplvw* «, a certain separate and abstract thing,—and of HO subtile and refined a nature, as that it is not capable of being incorporated with matter, or mingled and blended with it, as the soul of it. And therefore Aristotle's second instance, which he propounds as most pertinent to illustrate this business of nature by, namely, of the physician's art curing himself, is not so adequate thereunto; because when the medicinal art tures the physician, in whom it is, it doth not there act as nature, that is, as concrete and embodied art, but as knowledge and understanding only, which is art naked, abstract, and unbodied ; as also it doth its work ambagiously, by the physician's willing and prescribing to himself the use of such medicaments, as do but conduce, by removing of impediments, to help that, which is nature indeed, or the inward archcus, to effect the cure. Art is defined by Aristotle* to be Xo-yoc rot? *ipjov* avcv uA? ic» the reason **of** the thing without matter ;•—and so the Divine art or knowledge in the .mind of God, is unbodied reason"; but nature is *ratio mersa el c0n*

* DC **Par lib. Animal, lib. i.** cap, I **p.** 472, fora, **il 0|>cr,**